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# NEGLECTED ARABIA



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# The Arabian Mission

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## A Council of War

C. STANLEY G. MYLREA

With the exception of the penny-in-the-slot-machine and a few other similar devices, there are not many things in this world that are really automatic. It has not yet become possible to run a missionary enterprise by merely inserting into a collecting box a few coins of the lower denominations. The box and the money it contains will do nothing to bring Christianity to any land unless behind them there is a certain amount of organization. In the case of the Arabian Mission this organization consists of a Board of Trustees which, through its various officers, sends out the missionaries and administers the funds which are put at its disposal by the churches throughout the country. Behind the Board of Trustees are the many churches mentioned above



THE ONLY WAY TO PENETRATE NEJD

—each church a complete organization in itself and including in itself the many societies and guilds which are necessary to keep before the individual his or her responsibility in the matter of carrying out Christ's great commission. In a word, law, order, and a certain amount of red tape are required at home in order that we out here in Arabia may do the work which we have been sent out to do. When the missionary arrives on the field, he at once becomes a part of an organization—he helps to govern his fellow-missionaries and must also submit to be governed by them. The Arabian Mission is a democratic concern in which every member who has passed the first year's language examination has a vote in all business which may come before the Mission. Most of the Mission business is dealt with at our Annual Meeting, which, as its name implies, is held yearly, the exact time and place being decided at Annual Meeting the year previous. It is with Annual Meeting that this article deals, especially with the Annual Meeting that has just passed. This year we met at Busrah on

November 17th, and were in session November 29th. The order of business was as follows:

- (1) Organization.
- (2) Roll Call. (This year 27 missionaries answered the roll call.)
- (3) Prayer.
- (4) Welcome to new missionaries, who are also at this time required to sign the rules. Miss Schafheitlin was our only new missionary this year—she having arrived on the field subsequent to our last Annual Meeting.
- (5) Report of Examination Committee. Every missionary is required to pass two language examinations, one at the end of the first year and the other at the end of the second. No missionary can vote until the first examination is passed, and no missionary can be assigned to work or placed in charge of work until the second examination is passed. It is a principle of our Mission that a good working knowledge of Arabic is indispensable.
- (6) Election of officers and members.
- (7) Reading of minutes of previous meeting.
- (8) Reading of official correspondence. This includes all the business done by the Mission through letters circulated by post from one station to another and voted upon by each member in each station, and, of course, any of the Secretary's correspondence which calls for Mission action.
- (9) Station reports presented in writing by those in charge.

This is the time when every missionary gives an account of his stewardship and must be ready to answer questions and meet criticisms of his methods. It is a time when one learns that, though we serve the same Lord, yet there are "diversities of ministrations" and "diversities of workings." It is not easy to have one's methods, which seem so vital to us, judged upon adversely, but the majority rules and every one must face the same test.

Among the most promising of this year's reports were those in connection with educational work in Busrah. After many years of persevering endeavour, this department of our work to-day seems to justify a good deal of optimism. Fifty per cent. of a total of 85 in the boys' school are Mohammedans, and of these latter some ten are in residence in a building which is under the immediate supervision of the missionary in charge. It is not too much to hope that these ten boys are the embryo of what will one day become a mature and complete organism in the shape of a boarding school for Mohammedan boys. There is a great deal of deep thinking going on in Turkey to-day, and one of the results of this thinking is going to be an ever-increasing demand for education. With regard to the education of girls, we can also hope for great

things, there being to-day a steady daily attendance of about 35—nothing simulating a boarding school for girls has as yet materialized, but strong hopes in this direction are entertained. Without doubt the churches at home will hear more of Busrah educational work in the near future.

The work in Kuweit for 1912 presented many interesting features. The hospital is nearly finished, and the funds for one residence are in hand. The active opposition which we were expecting a year ago has partially collapsed. At that time prominent citizens of Kuweit were planning schools and a hospital for men and women, and during the year a Turkish physician actually arrived in Kuweit and opened a dispensary. It was not difficult to criticize this physician. To quote an instance: a compound fracture was merely bandaged up in iodoform gauze, the ends of the fractured bone being left sticking through the skin without any attempt at reduction. This sort of thing was not conducive to the physician's popularity, and after a two months' rather chequered career he left and is not likely to return. The opposition school (for boys) is rather more prosperous than we could wish, but the Kuweit missionaries look forward confidently to the day when education in Kuweit will have its chief inspiration in the Christian schools. In the meantime they are more than grateful for the fact that the American missionary in Kuweit is now an established institution, and this after only three years of continuous work.

Maskat reported rather an exciting year. There is a great deal of dissatisfaction in Oman as the result of the stoppage of the gun traffic by the British, and Maskat has been in a state of siege a good deal of the time. At the present moment, British troops are holding the passes behind Maskat, and things are quieter. Bahrein faces a new political situation. Bin Laoud, the great Nejdi chief, has driven the Turks out of Hassa (the province of Arabia on which the islands of Bahrein border), and the impression is general that the Turks will not attempt to reoccupy this province, the administration of which has never been a profitable one to them.

One is extremely sorry not to be able to report any tours. The political situation in Turkey made touring round Busrah and in Mesopotamia difficult, while behind Maskat and in Hassa it was impossible.

One can not close this number in our order of business without a word of reference to the late Dr. Sharon J. Thoms of Matrah. A special minute on his death was prepared and adopted by the Mission with a rising vote while prayer was offered.

(10) Assignment of workers. This work was done by a special committee, whose report was subsequently adopted. Assignments are as for 1913 except that Dr. and Mrs. Worrall have

been appointed to Matrah, Dr. Sarah L. Hosmon to Maskat, Dr. P. W. Harrison to Bahrein, and Dr. and Mrs. Mylrea to Kuweit.

(11) Reports of Committees. These reports are rendered by standing committees appointed last year to deal with various questions. Samples are: Work for Lepers, Co-operation with the Reformed Church of the U. S. A., Bible Study for Native Helpers, Book Lists for Bible Shops.

The report of the Auditing Committee stands in a class all by itself. Every account must be gone over and considered both as to accuracy and suitability of items. The task is a heavy one and necessitates the burning of much midnight oil—the burden of this work presses especially heavily on the Chairman, who must carefully inspect every account after it has been audited by the other members of the Committee. This Committee must also draw up all estimates for the coming year. It should be mentioned that the Committee consists of a member of each station, chosen by that station.

(12) Unfinished business.

(13) Estimates for the new year.

These two numbers do not call for special comment.

(14) New Business. Under this head comes up the discussion of cherished schemes and plans. At this stage of Annual Meeting one realizes more than ever that missionaries are usually people of strong convictions and great tenacity of purpose. The dreamer insists on the achievement of the impossible while on the other hand the practical man constantly sees the limitations of necessity and in addition the treasurer breaks in from time to time with financial statements that cool the ardor of the over-ambitious. But out of all the turmoil of heated arguments pro and con comes a call for the question and the majority rules—the probability is that the majority is generally right.

(15) Reading of minutes. This is the last item on the program, and with the approval of the minutes the meeting is ready to adjourn sine die, the adjournment being preceded, however, by a prayer meeting of some fifteen minutes' duration, closed by the pronouncement of the benediction.

Kuweit, P. G.

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## The Geography and Climate of Bahrein

G. J. VAN PEURSEM

There are no doubt many people who read about Bahrein and occasionally address letters to their friends there, and still know but little of the place itself. No atlas puts Bahrein in glaring and conspicuous colors, much less so than the whole peninsula of Arabia. Hence the ignorance is only natural for those who have not seen the

East. The next best thing to seeing Arabia is hearing about it. The more one knows of a place the better one can sympathize with the laborers there and the more intelligently he can pray for its needs.

The Islands of Bahrein, halfway up the Persian Gulf, consist mainly of three islands in size, respectively, Awal, Moharrek, and Sitrah. The first named is the most important in regard to trade and commerce; the second because it is the home of the ruling Sheikh. Sitrah is only a small island where many people settle for the hot summer months. Menama is the main city and the only seaport for all the islands. All ships stop here to discharge and load cargo. All Hassa is supplied by Menama as a distributing center. Here the English Consul resides and here our work began and is carried on to-day.



THE TOMBS AT "ALI", BAHREIN

Bahrein climate is all but healthful. It is not extremely hot in summer as in other parts of Arabia. But even moderate heat becomes oppressive because of the great humidity. In August the dry and wet bulb thermometers both rise to 95 degrees Fahrenheit in the shade. The dampness of the air prevents all kinds of evaporation, so that the water can not be cooled for drinking. Perspiration remaining on the skin causes prickly heat—a prickly feeling as of a needle. During the damp nights of September the trees drip with water and the ground itself is converted into mud. Due to this dampness, the summer nights are often more uncomfortable than the days. One blessing is the sun, which, because of its penetrating heat, dries up the dampness of the night. However, only three months of the year can be considered really oppressive. November, December, March and April are delightful. January and February are cold and damp, while May, June and October are quite bearable. But we grin and bear the op-

pression of July, August and September. The highest maximum temperature during the last ten years was 107 degrees Fahrenheit in the shade, and the lowest minimum 40 degrees Fahrenheit.

The rainfall is very little in this region, and that only from November to March. For ten years (1902-11) the average rainfall was only a little over two inches. In 1911-12 it increased, however, to over six inches. Most people do not welcome rainstorms very heartily, for even the stone houses covered with mud roofs leak like a sieve. There is no need of mentioning the inadaptability of the date stick hut to withstand rain and storm.



A MOUND OPENED

As to the structure of the earth, there is difference of opinion. Geologists studying the soil here in Menama conclude that it is all composed of coral. Others studying the earth's surface around Jebel Dokhan, fourteen miles away, dispute this, for the soil there is composed of almost solid rock. This causes the discrepancy.

The archipelago is under the rule of Sheikh Esa Bin Ali—placed on the throne by the British Government in 1869. The Sheikh himself is rather a passive ruler, and his work is almost altogether carried out by his representatives. He has a judge in this city to whom all Arabs apply for justice when troubles arise. All foreigners apply to the British political agent for political or judicial matters. Most foreigners, whether Persian or Indian, see that benefits are derived

from being under British protection. And verily there is a difference between the justice of the Koran, which, in addition to the traditions, is the only law book, and the justice of the British government touched by Christianity. Gradually the British government is gaining in authority and respect among the people, so that the most ignorant are putting implicit trust in the agent, knowing that he deals equitably.

The population of Bahrein is predominantly Arab Mohammedan, but in Menama many foreigners reside. These settle here not so much because they have special love for the place, but for financial reasons merely. The Jewish population is gradually increasing, due partly to compulsory army service in Busrah and Baghdad, but largely due to their desire for money, which can be satisfied here. Nearly all the coolie class are Persians, whereas some of the richest merchants of Menama are also Persians. The Hindus and Indian Mohammedans are the modernizers of the place. They introduce, from Bombay, all sorts of Western wares, as shoes, socks, sun shades, etc. On the other two Islands—Moharrek and Sitrah—a foreigner can hardly be found. It is even said that no Jew, Christian, or Hindu is allowed in Moharrek. The population of the islands is estimated in Bahrein trade at 100,000. No doubt during the pearlimg season this number is considerably increased, for divers fairly flood this city during the pearl harvest. At the end of the season every ship leaving Bahrein is loaded with pearl divers, giving us some estimate of the floating population.

There are a few points of interest to the tourist, even in Bahrein. But he need not spend more than two days to take in all the historical remnants, of which no record is left. This island can boast of having two castles, said to have been built by the Portuguese years ago. One of these is near the city of Menama, which the Sheikh occupies during the summer months, and the other, although five miles away, can be seen from here. The latter is the larger and more interesting for the visitor, in spite of the fact that more than half of it is a heap of ruins. But the thick, high stone walls tell us how the people fortified themselves against the enemy in those days.

The other historical spot worth visiting is Ali, with its numberless mounds which loom up in the distance like so many knolls along the horizon. These are seven miles from Menama, said to be of Phoenician origin, but that can not be proven. Many other theories are held as to their origin. But it is quite plain that they were built for tombs, judging from the niches inside. Excavators say that they found dead bones inside. Some of these mounds are over fifty feet high, built of whitish smooth stone, covered over with crushed stone and sand. Only a few of the thousands have been opened, so as yet they rather add to the mystery of the history of Bahrein.

All three islands abound in fresh water springs despite the fact that nearly all the well water is salty and bitter. One of the largest and purest is called the Virgin Spring, over twenty feet deep and over eighty feet in diameter. This spring supplies sufficient water for numbers of date gardens and acres of lucerne fields. About the only grass extant on the island is found near the stream that issues from this

ever-living spring. It is there the missionaries go to refresh their lungs with a breath of clean, pure air.

According to some there is no future for Bahrein. They say there is no possibility in the soil itself, and the people, corrupted by pearl gambling, lack the thrift and initiative to improve or change the place. But for the Christian missionary there is at least hope in the people for whom he came out. The only way of judging the future is by the past. That a change for the better has come to Bahrein is all too evident to gainsay. People may be more fanatical than formerly, but that is only a sign that their eyes are being opened. Arabs are opening book shops at every corner; Egyptian newspapers are read widely, and Reuters' telegrams are translated for them every week. A desire for education has been created so that boys leaving our school go to India and Beirut for further study. All classes of people apply to our hospital for medicines, making their once-famous quack doctors a laughing stock; no longer surrendering the sick and dying to grim fate, as formerly, but to the surgeon of our hospital, to do as he thinks wise.

In view of this, we think Bahrein still worth while.

Bahrein.

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## Our Medical Work

P. W. HARRISON

The Medical Missionary's work in Arabia, differs from that of the Doctor at home in many ways, particularly in the breadth of his practice. The same morning may bring him ringworm, cataract, malaria, hernia, tuberculosis and plague. All of these must be treated as efficiently as possible, for there is no specialist to consult. The missionary is chief of staff to the hospital, head of the out-patient clinic, and general practitioner as well, a sort of reversed *E Pluribus Unum*, which serves to keep him very busy, and also militates against his best work.

He works for a varied constituency. The rich have houses that are airy, and, to a fair degree, clean. Their habits of life are reasonably hygienic, in outward things. The poorer classes, on the contrary, and especially the Bedou are dirty to a degree scarcely believable. They have little instinct to be clean, and seem to lack any perceptible sense of order, so their homes present a chaos quite indescribable. Even their cooking is most inefficient. The writer distinctly remembers a dinner with a Bedou. The smallest piece of mutton in the dish was selected. It had to be swallowed whole, for it was impossible to even bite it in two, to say nothing of chewing it.

In comparison with Hospital work at home, the Medical Missionary's work is not expensive. The Massachusetts General Hospital spends 46 cents on each out-patient treatment, and about \$3.00 a day, or \$45 all told, on each in-patient. Their money is spent too, with the greatest economy and good judgment. The Busrah Hospital takes care of five hundred in-patients, and fifteen thousand dispensary

treatments yearly, on a budget of less than \$4000. It would be idle to contend that all that is done for the sick in Boston is done in Busrah, but the difference for a large majority of the patients is not as great as might be supposed. Busrah has the largest and most expensive work. The entire medical work of the four stations totals in the neighborhood of fifty thousand dispensary treatments, and one thousand in-patients in the course of a year.

It is interesting to compare the medical situation in Arabia with that in America. Many features are common to both, but there is no lack of striking differences. Everywhere man goes in the Persian Gulf, the malaria microbe seems to follow. Even Kuweit, formerly practically free, is becoming more and more infected. In 1913 the Men's Dispensary in Kuweit treated more cases of malaria than of any other one disease. In Busrah, Bahrein, and Maskat, the whole medical situation is dominated by malaria. Even Europeans take an occasional attack as a matter of course. Maskat is the only station where black water fever is found.

Venereal disease ranks next to malaria. No one acquainted with the clinics in our large cities at home, will have any feeling of national self-righteousness, but certainly such diseases appear more common here, and less condemned, and for this the social conscience, which is directly reflected from the Koran, must be held responsible. History repeats itself in Arabia, and it is a notable fact that the cities and especially the coast cities, are hot-beds of moral corruption.

Tuberculosis is terribly prevalent, but why it should be so is very difficult to explain. The roving Bedou of the desert, who lives out of doors all the time, and develops remarkable physical endurance, appears more affected than the town dweller, though the disease is common enough everywhere. No one living with the desert Arab will want to admit that physical endurance is an adequate test of ideal health and fitness, as seems to be the tendency in certain quarters at home. Pulmonary tuberculosis is common enough, but it appears to be outnumbered by the cases of tuberculosis of the bones, joints, skin, peritoneum, etc. The Arab seems to possess no unusual resistance to ordinary infection, either. Abscesses, whitlows, furuncles are seen out here as they are at home.

There are many diseases whose cause is not at all obscure. The cases of scabies, ringworm, favus, etc., reflect the unclean habits of the people. The Doctor often wishes that their treatment was as easy as their diagnosis. To revolutionize the habits of a lifetime to get rid of a patch of ringworm of the scalp, doubtless seems a very unreasonable demand to the simple minded Bedou. The thousands of divers from Bahrein and Kuweit suffer from a great deal of ear trouble, and also seem specially disposed to tuberculosis. This is not surprising, when we know that very many of them expectorate blood for a week or two, at the beginning of the diving season, when the water is cold. Scurvy is common toward the end of the season, due to their poor food and exhausting work. As a further disease due to the food eaten, might be mentioned the very poor teeth in Oman,

which the people, probably with good reason, attribute to their diet of dates.

The doctors that attribute chronic rheumatic pains to a meat diet must not come out to Arabia. The desert Bedou, while inordinately fond of meat, and capable of devouring astonishing quantities when he can get it, eats very little meat usually, for he is exceedingly poor. Chronic rheumatism is, however, an almost universal complaint. It seems sometimes that they all suffer from it, after the age of thirty-five. Doubtless there are some who escape, but the per cent. of sufferers is very high. They run barefooted Summer and Winter, even when wearing four or five thicknesses of clothing to protect the remainder of the body, and this is probably one cause of the trouble.

No account of the diseases of Arabia is complete without mention of the eye diseases that are so common. All that we know at home are here, and possibly some in addition. "Pink eyes" of all sorts for the young, and cataract for the old. Many cases of irritation by the sun, wind and dust, a surprising number of cases of glaucoma, and occasional corneal ulcer, are all here. The disease that overshadows all others, and possibly outnumbers them all together, is trachoma. Acute, chronic, with all its sequelae, trichiasis, which is remediable by a simple operation, and the staring white corneal scar, which is quite beyond all hope. One of the first things to surprise the new arrival in Arabia is the number of people with a terrible, staring, white scar over one eyeball. Not a few of the many blind are to be counted as results of this same disease. If Dr. Magitot in Paris can only perfect some method whereby his efforts to transplant rabbit's cornea into such eyes may be successful, he will be a great benefactor to Arabia.

Some diseases we miss. Appendicitis, for instance, is practically unknown. Cancer is rare, though it is seen. Nervous exhaustion because of over-work seems confined to Europeans. In general, abdominal troubles of a surgical nature are not common.

Now that we are able to rejoice over provision for a Hospital in each of our four stations, what should be done further? The Medical Missionaries in Arabia have accomplished great things, but there are still greater ones needing accomplishment. In the first place provision must be made for adequate equipment. Few realize how expensive a matter it is to properly equip a Hospital. It would be a safe statement, that as much should be spent inside as is put into the building, and a certain amount of this should go for a suitable laboratory for clinical and pathological work. Such an ideal may seem far from realization now, but the need should be recognized and prayed for, and we can be sure that in good time it will be provided.

A second need is perhaps even more important. It is the provision of a trained nurse for each of our hospitals. Without her the hospital is a crippled institution. She will double its efficiency. She should be fully trained, both at home and in the language on the field, for her responsibility will be great, and her field of usefulness, a Queen might envy. Granted these two things, the medical work in Arabia may be

expected to develop in efficiency and extent, and to prove an increasingly valuable means of advancing Christ's Kingdom.

Kuweit, P. G.

## First Impressions

MISS MINNIE C. HOLZHAUSER

I should like to state—by way of an apology for appearing in these pages so soon—that I have been sternly requested to do so, and being quite infantile as concerns missionary experience I must obey, that trait being a peculiar missionary prerequisite. Perhaps this will suffice also to explain why the spark of literary genius is not evident in an article like this; the wee bud of ability in that line that may possibly exist is coldly nipped.



TWO OLD MINARETS OF BAHREIN

My first impressions upon my arrival in Busrah were singularly pleasant. After a trip of something over eleven thousand miles one is very glad to arrive most anywhere; and it was a luxury indeed to unpack and have my belongings about me.

With great fortitude I was prepared for the worst, and spared it. I doubt if there can be many places in this part of Arabia prettier than the river scenery from the Gulf to Busrah. Busrah itself seems busy, oriental and cosmopolitan all in one; I am sure there were at least a dozen large date-ships here at the time of my arrival, and as one viewed its many lights at night, both on the river and shore, one could not think of it as being a lone, desert, missionary outpost. Thus far I have been much pleased with everything here and I feel devoutly

thankful to my Heavenly Father that "my lines have fallen in pleasant places."

Among the people one thing that I have noted in particular is how apparently religious they are, but I have come to the conclusion that they praise the Lord as a matter of habit, and that in most cases it is not a heart service.

I was at first also greatly impressed by their seeming utter resignation to God, for "in sh Allah" (if God wills) was the first Arabic I heard out here. However, it loses its deep religious sentiment somewhat to me, when I ask of a native helper in the Hospital why a certain imperative thing has not been done, the reply being a shrug of the shoulders and "in sh Allah." I thereupon endeavor with my very limited Arabic and that universal language of signs and motions, to get something done, whether "in sh Allah" or no!

Our Arab patients constantly interest me; for one thing they are naturally very patient and oftentimes their uncomplaining resignation to the inevitable seems remarkable. I think a very large per cent. of them are up-country river Arabs and Bedawins who seem heirs to the open air and desert. Almost daily one sees among this type a man who, in spite of his tatters and filth, is almost majestic in the way he strides along, his whole attitude being fearless and undaunted. And the pain most of them can endure, to me seems quite remarkable.

The hospital interests them all very much, particularly the operating room where they can hear the sterilizers buzzing away, and in spite of our vigilance they manage to get a peek in.

My chief desire now is to learn the language, for although I can generally understand a few things they say, and can say a few words in return, yet I sorely want to talk with them and in so doing learn to understand them better. For after all it is the personal touch and influence that counts and we are not in Arabia solely to attend the sick and educate the youth, but to truly teach and make manifest by our lives why we are here, and to proclaim Him who brought Himself to the level of all, for the healing of the nations and the redemption of all mankind.

## From the Other Viewpoint

*(Extracts from a letter published in "El Minar," a prominent Moslem paper of Egypt.)*

To my lord, the wise and noted, the author of "The Brilliant Beacon," may the Lord strengthen in you, the glorious law. Peace be upon you and the mercy of God and His blessings. I have not, nor do I, forget the persevering number of your honored communications, and what they contain of the published statements of the Protestant Christians, in their attack on the world of Islam, and their subterfuges to secure the defection of weak Muslims, and their menace to the life of religions, even of Islam, with its power and wonderful origin, and

what has been published by Dr. Zwemer concerning the Muslims of Bahrein, regarding the results of his work among them.

I read these statements and my finger-tips tremble, and the cartilages of my shoulder-blades shake, and the fire of sorrow is kindled in my intestines, and burns, till I loathed life and departed from people and country, and went, as one half-crazed wanders in the desert, till I reached the assembly of Bahrein, that I might search concerning the truth of the affair, and ascertain the facts of what has been published by the preachers of Bahrein concerning that village of sincere Islam, and perceive the matter with my own eyes.

And I landed in Bahrein on the first day of this year, and met the Ameer of the place and the Qadhi, with the wise men and the honorable of the people. And I inquired concerning Dr. Zwemer, and they told me of his departure to an Egyptian location and by accident my place of entertainment was in a house near to the Protestant Hospital, and to their school and houses, and I sent to some of their servants who were of the Muslims of Bahrein, and from them I secured some necessary information, and I learned concerning their present establishments in Bahrein, and in Maskat, and in Kuweit, and in Busrah.

Certainly the danger from them is not to be underestimated, but there are things that make the matter less serious, in that the most of what has been published concerning the success of their activity in this place, is exaggeration, or falsehood. They purpose by this news to incite their ruling assemblies, and to inspire them to the donation of extensive material gifts.

But the talked-of preachers of Bahrein do not amount, in their numbers, to twenty souls, counting men and women, and the most of them do not know Arabic well and do not know anything of the sciences of Religion, and this is part of that which shows that they deceive their governing assemblies, which send them a constant support, lest there should appear, their impotence, and their failure to accomplish their mission, and the fact that the gifts of the Assembly go like wind through a fish-net.

And I talked with them one day, in their book-shop, concerning the feeding by Christ, upon him be peace, of Five Thousand with five loaves, related in Matthew and elsewhere, and proved to them by distinct evidence, the contradiction between this story and the judgment of the intelligence, and knowledge. And they confessed to the contradiction with the judgment of the intelligence, but weakly replied that Religion is not injured by a contradiction with the intelligence. And I showed them in the words of "The Supplement to the Tail" the necessity of the support of the intelligence for Religion, and their mutual confirmation of each other, and that without this, the bands of man's certain faith are loosened. And I called their attention to the correspondence between the Religion of Islam and the Judgments of the intelligence.

And I report to your highness some of the things that I searched out concerning the affairs of these people, and in your presence, I will tell you the remainder, with my own lips, if so desires the Almighty God.

## Little Stories of Arabian Life

On a certain day of the days, a desert Bedouin brought a flock of his sheep to the city to sell, and although he knew nothing of the books of the Mullah, he was a shrewd bargainer, and he sold his sheep for one hundred liras, which is nearly as much as five hundred dollars. And in the same city there lived a shop-keeper who was very cunning but not very honest, as are many shop-keepers, and he heard of the large sum of money that the Bedouin had received for his sheep, and at once he began to devise means of getting that money.



BAHREIN SCHOOL IN SWIMMING

So the shop-keeper, whose name was "Servant of the Generous," went to a tin-smith in the Bazaar, and bought a pipe which was long enough to reach from the roof of his shop, nearly to the ground in front of the rug where he sat on his crossed legs, all day long, selling dried apricots. And he ordered his wife to prepare all sorts of food, and have them ready, hot, on the roof, at the time of the afternoon prayers of that day.

And immediately after the afternoon prayers, the Bedouin was walking through the Bazaar, and he stopped in front of the shop-keeper and asked him what it was that he had hanging down in front of him. And the shop-keeper explained that it was a new invention from the land of the Franks, from which dropped any sort of food that the owner might demand, if only he rapped upon it with a stick. "Do me the favor," said the shop-keeper, "of coming in and I will show you." So the shop-keeper shouted for his servant to bring him a platter, and when it was ready, he put it under the pipe, and rapped on the pipe with his stick, and called for rice, and out of the end of the pipe, there fell an abundance of rice, the most delicious that the

Bedouin had ever tasted, and the shop-keeper called for mutton, and immediately it fell from the pipe, enough for twenty men, and vegetables likewise, and sweetmeats, as they were demanded, and the Bedouin wondered at the astonishing things that come from the land of the Franks and he ate enough to last for several days, as Bedouins do when they have the chance.

And after they had drunk coffee and smoked cigarettes, the Bedouin said to the shop-keeper, "I have many guests to feed, and therefore I wish to buy this." "That," replied the shop-keeper courteously, "is impossible as I have just brought it out from the country of the Franks, at a cost of quite one hundred liras, and I have also much need for it." "Reduce your price at least somewhat," replied the Bedouin. "Give it to me for twenty liras." "You make sport of me," replied the shop-keeper, "but as a special favor to a guest, you may have it for eighty." "Be satisfied," replied the Bedouin, "with sixty liras. I am a poor man." "Very well, replied the shop-keeper, who well knew that was all the money he had. "It is a great loss to me, but for that sum you may have it." So the Bedouin carried it away, greatly delighted, and that same night the shop-keeper sold all his goods to a shop-keeper across the street for twenty bishliks, which is less than a lira, and left for Damascus.

And immediately after reaching his tribe, the Bedouin set up the pipe in his guest tent, as it had been set up in the shop, and he rejoiced exceedingly when he saw a number of guests come in from a long journey, and he told them of the wonderful pipe that had come from the land of the Franks, and when it was time to eat, he rapped proudly on the pipe with his stick, but nothing fell from the pipe except a few dried rice grains. And the Bedouin was greatly ashamed as he prepared for them food, in the usual manner. And when he went to the city to search for the shop-keeper, he could not find him. "What a liar he was," said the Bedouin, "but praise be to God, under all circumstances."

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### Mission News

The school at Busrah was opened after the summer vacation in the month of October. The school has taken its quarters in the building loaned for the purpose by the ruling sheikh of a neighboring town. This man has five of his sons attending the school.

Mr. Pennings returned from his stay in India and has for a few months lived in Amara station. This has given this station a resident missionary again after many months of supervision from Busrah station.

In October H. H. Said Feysul, the Sultan of the Province of Oman, died at Maskat. This man could not be called a friend of the Mission, but has oftentimes helped the missionaries living at Maskat with many favors. His last days were not happy ones because of the discontent and disturbances in his kingdom. His successor, Said Temur, is a man

of larger education and has done some traveling in India, and also in Mesopotamia. He seems keen on introducing many reforms.

The colporteur in one of the out-stations on the Euphrates writes that the people have quite changed in their attitude to him and the work during the last month or more of his absence from the place. He thinks the change is largely accounted for because of the news of the war, which has reached there and has not impressed them favorably.

The missionary stationed at Kuweit is making a good recovery from a siege of smallpox. We are thankful that the trouble was of a light nature and no one else of the station has been taken with it.

An Arab from Nejd came to the Bible Shop to buy an Arabic Bible. He decided he wanted two copies but each must have the date of a different year. He purposed to compare the two copies to discover how many changes the Christians make in their Bible every time they print a new edition. The books were neatly wrapped in paper to be taken to his home in the interior of Arabia.

The colporteur in Maskat writes that he is happy again because, after so long a spell of almost nothing to do, he is kept so very busy that he almost always gets home late for his meals. Many of the sheikhs from the numerous places of inland Oman had come to town to pay their respects to the new Sultan, and almost all of them had favored the Bible shop with a call. They inquired after their old friends of the missionaries and colporteurs and left an invitation for them to come inland and visit them soon, and to bring their books with them.

Linga, on the Persian side of the Persian Gulf, has been visited by missionary and colporteur. This place has been vacated for a few months because of the resignation of the colporteur. The friends in the place called to welcome us, and some others of the place took occasion to tell us how sorry they were to have us back again.

Bahrein's school has been reopened after the summer vacation. Several new boys have entered the classes. The evening school is expected to open after the big feast in November, and many of the young men have promised to attend regularly.

An Arab from inland Arabia dropped in at morning chapel prayers. He became interested in the hymn book and read in it with much pleasure. Later in the hospital he was introduced to the good news in the Bible. He has returned twice and is reading a Scripture portion, having promised to come after another portion after he has completed the one in hand.

The several stations of the Mission have enjoyed the visit of the Rev. Frank Eckerson, who called in the Gulf while on the way to his own field in China.

Pray for a baptized Arab who has run away from his debts and is, because he fears, living away from all Christian influences and without Christ. Also for an ex-colporteur who says he is not a Moslem at heart, but for love of this world denies Christ and lives in the world.

We regret to announce that the special number of Kuweit has been delayed. It will appear later.

# Christ for Arabia

## I

From the desert He comes to thee,  
O, Arabia! your Desire,  
Your Savior and your King.  
He is clothed with Holy Fire!  
'Neath your star-decked skies He stands,  
And the midnight hears His cry.  
He loves thee! Yes, loves thee well!  
With a love that cannot die!  
With a love that cannot die!  
Tho the sun grow cold,  
And the stars wax old,  
And the leaves of the Judgment Book unfold!  
Tho the sun grow old,  
And the stars wax old,  
And the leaves of the Judgment Book unfold!

## II

Hear His tender sweet words of peace—  
Redemption from sin and shame!  
Lo! He stands with outstretched hands,  
And is grieved at thy disdain.  
List! the night winds whisper now,  
That thy Savior is passing by.  
Hands pierc-ed and thorn-crowned brow  
Speak of love that cannot die!  
Of a love that cannot die!  
Tho the sun grow cold  
And the stars wax old,  
And the leaves of the Judgment Book unfold!  
Tho the sun grow cold,  
And the stars wax old,  
And the leaves of the Judgment Book unfold!

## III

Nightly toward thee His steps are driven,  
By the longing of His breast,  
From thy sin-stained lips to hear  
The prayer that giveth rest.  
Open the door of thy heart,  
No longer this guest deny;  
Let Him enter and tell thee now,  
Of His love that cannot die!  
Of His love that cannot die!  
Tho the sun grow cold,  
And the stars wax old,  
And the leaves of the Judgment Book unfold!  
Tho the sun grow cold,  
And the stars wax old,  
And the leaves of the Judgment Book unfold!

*Words adapted by the late Rev. P. J. Zwemer.  
To be sung to the music of Ciro Pinsuti's "Bedouin Love Song."*

# The Arabian Mission Hymn

ESTHER CHALLIS

There's a land long since neglected,  
There's a people still rejected  
But of truth and grace elected,  
In His love for them.

Softer than their night winds fleeting,  
Richer than their starry tenting,  
Stronger than their sands protecting,  
Is His love for them.

To the host of Islams leading,  
To the slave in bondage bleeding,  
To the desert dweller pleading,  
Bring His love to them.

Through the promise on God's pages,  
Through His work in history's stages  
Through the Cross that crowns the ages,  
Show His love to them.

With the prayer that still availeth,  
With the power that prevaleth,  
With the love that never faileth,  
Tell His love to them.

Till the desert's sons now aliens,  
Till its tribes and their dominions,  
Till Arabia's raptured millions,  
Praise His love of them.

PROF. J. G. LANSING, 1889.

NOTE. This new tune for the words of the familiar Arabian Mission Hymn was recently composed by a friend of the Mission in England.



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